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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*"—I. COR. 15: 1-2.

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THE AUSTRALIAN MISSION.

BY PRESIDENT JAMES DUCKWORTH, OF THE AUSTRALIAN MISSION.

THE Australian mission comprises the whole of Australia, Tasmania, and the islands immediately adjacent. When we remember that the area of the mission is nearly as large as that of the whole of the United States, it will be readily seen that it is a mission of magnificent distances. Thinking of distance only, we truly feel that while the harvest is great the laborers are few.

Until the year 1897, what is now the Australian mission formed a part of what was then known as the Australasian mission. In the latter half of the year named this mission was divided into two parts, known thereafter as the New Zealand and Australian missions. Elder Andrew Smith, of Salt Lake City, was the first president of the latter mission. My article will deal with that division of country over which Elder Smith was appointed to preside.

Owing to the fact that there are no records in this mission previous to President Smith's appointment, it is impossible to speak with certainty of the work performed here prior to that time, but it is a well-established fact that Elders labored in various parts of Australia and Tasmania over thirty years ago. Just how much work these Gospel pioneers performed is difficult to determine, but people are met occasionally, even now, who distinctly remember them. Finally all the missionaries were withdrawn from this country, and for several years the voices of Elders from Zion were not heard in the land. From the time that the work was re-established here, however, Elders have been kept continuously in the field, although up to 1897 they were but few in

number at any time, and the labors of these few were necessarily not extensive. There never has been a very large number of Elders in this mission, the maximum being thirty-five, besides one lady missionary. This was in 1902. At present there are twenty-four Elders and one lady missionary here.

The names of those who have presided over this mission are Andrew Smith, F. E. Barker, George H. Islaub, John B. Matthias, Andrew Fjeld and James Duckworth. During his term of office President Barker travelled quite extensively, giving illustrated lantern lectures with much success, thereby removing much prejudice and giving the people clearer perceptions of "Mormonism" and the "Mormons."

The Australian mission is divided into five conferences, but in two only of these is there more than one branch of the Church, these two being the Queensland and Tasmania conferences. In each of these there are from three to seven Elders laboring at present. Up to the present, the labors of the Elders have been confined to Tasmania and a narrow strip of country on the east and south coasts of Australia, no attempt that I am aware of having been made to work along the north and west coasts, or in the vast interior of Australia.

Although the mission is very large, the population is only about four millions. Of this number the bulk of the people occupy cities and towns along or not far from the sea coast. There are very few cities of importance inland. Owing to this scattered condition, our branches are long distances apart, and in one case only are there two branches within one hundred miles of each other. One half of the branches are five hundred miles apart, and to visit our seven branches means a journey of about three thousand five hundred miles. On account of the great distance between branches, it is practically impossible for Elders from different fields to meet together for any purpose whatever, hence those reunions of Elders so common in many foreign missions are not enjoyed in the Australian mission. Since my arrival in Australia, August 4, 1901, however, I have had the pleasure of visiting three times every Elder in the field, and practically every Saint in the mission.

In their labors the Elders work along the lines usually followed in the British mission. Trips without purse or scrip are frequently taken, and invariably with good results, for the Australians are generally kind and hospitable. Street preaching is practiced quite extensively and there are splendid opportunities in this direction, for outside of Tasmania, our Elders generally have the privilege of preaching when and where they please, and while a number of years ago rough treatment was met with at times, to-day our open-air meetings are usually held without any difficulty. In some parts of Tasmania we are not permitted to hold open-air meetings, but I believe a more liberal spirit is growing.

The headquarters of the mission are established in Sydney, where we have a good branch of the Church. Our largest branch is in Brisbane, Queensland, where we also have a Sunday school, with an enrollment at the close of 1903 of ninety-nine. Sunday schools and Mutual Improvement associations are established wherever possible throughout the mission, and they are doing excellent work. In Brisbane a branch of the Relief society has been in operation a number of years.

Sydney and Melbourne are our largest cities, each having a population of nearly half a million. Sydney has the largest organ in the world, and also claims to have the largest and finest harbor. I cannot dispute the claim from experience. Melbourne has the reputation of being the American city of Australia, her streets as a rule being wide and straight.

The climate of Australia is quite varied. In Queensland it is hot enough for oranges, bananas and pineapples to grow in abundance, while in Tasmania the climate is delightfully mild. British Elders who sample some of the splendid apples which are being shipped to England from Tasmania, may wish to be transferred to that beautiful isle. There are many unique features in Australia, but among the strangest are the trees that shed their bark and not their leaves.

The Australian mission offers plenty of inducement for the earnest, wide awake Elder to put forth his best endeavors to spread the truth.

THE LIVING ORACLES.

FROM A SERMON DELIVERED AT THE GENERAL CONFERENCE, APRIL 3, 1904, BY PRESIDENT JOSEPH E. ROBINSON, OF THE CALIFORNIAN MISSION.

THESE men who have been called to preside are the oracles that keep us in the straight and narrow way. If it were not for them it would not be long before we would be in the same condition as the people of the world: we would forget the plan of salvation; we would change the ordinances and transgress the law; we would be left in darkness; we would be leaders of the blind. When men tell us that the Scriptures are complete and contain all that is necessary for salvation, I would ask: Why, then, do men in this day—men who profess to be scribes and scholars, who have been tutored in the seminaries of the land to be teachers of the word of God to the people—why do they differ as to the rendition of those Scriptures? Why will some tell us that belief alone in the Lord Jesus Christ is sufficient to save us, and others just as well educated, just as well housed as to their places of worship, just as popular among the people and with a following just as large, will say it is necessary that men should be baptized? Then, again those who agree upon the necessity of baptism differ as to how it should be performed, whether it should be by sprinkling, by pouring or by immersion, and others will say: We welcome you into our faith and will administer this ordinance in any form you desire it. If the canon of Scripture is full, and it is not necessary to have other teachings along this line, to make things plain nor to have living oracles, why this disparity in the teachings of the scribes and scholars, and those who, like the Jewish scholars of old, have been instructed in colleges of learning, and yet differ as to these things? Who will tell us definitely from the Scriptures, and settle the controversy, as to who can perform marriages and how it should be done? For whatever the Lord God doeth, we are told, is forever. Who among the Christain ministers will dare to perform a marriage for time and all eternity? and yet God gave, by the hands of His prophets, wives unto His servants, and it was forever. Tell us who should partake of the sacrament, whether it should be the Priest alone, the close communicant,

or all the people. Tell us upon what day we should worship; should it be upon the sabbath of the Jew (Saturday), or Sunday, the day of the Lord, as observed by the Christian churches? Tell us, if the canon of Scripture is full, who has the authority to minister in the rites of baptism, of which we have been speaking, whether it should be the Deacon, or the Priest, or the Elder. Is it not necessary, regarding these ordinances and rituals of the Gospel, that God should reveal the way, and make it clear to His people how these things should be done? These men in the world, who would teach us, have the Bible, and many of them have studied it closely, and are converted largely to its teachings, and yet there is all this diversity of opinion regarding these things.

Recently I was at the Stanford University, and upon the bulletin board there I read a proposition like this, which was to be debated upon: "Resolved that a new religion, for all men and for all time, should be established for the human race." Down in the city of Los Angeles I observed a new structure going up, bearing the name of "The Church of the New Christian Religion." I thought to myself that the people of the earth, those outside of our own Church, feel the necessity of living oracles, else why debate this question? else why establish a church called the New Christian religion? If the principles that were set forth by Christ and His Apostles were maintained in their purity and completeness, there would be no need to establish such a church, nor to debate such a question; for the Gospel of the Lord Jesus Christ is the power of God unto salvation. It does not deal with the past alone, nor with the uncertain future, but with the living issues of to-day. Within it is that agency that will uplift and save humanity in every land and clime, if they will but heed its teachings. There is nothing that the heart of man can conceive of, that is desirable and good, that is not included in the Gospel. There has been no system of ethics that parallels the teachings of the Lord Jesus Christ, as contained in the fullness of the Gospel. Despite the scattered truths that were revealed by Christ, and the great men of the earth since His days, those who have spent years in writing ethical truths have never been able to eclipse the old pagan fathers of Greece, who knew not the Lord Jesus Christ, nor His teachings, and they have never evolved a better scheme for the evolution of mankind, to bring them to a plane of perfection. It takes the Gospel of the Lord Jesus Christ to do this thing; but the people of God are in the minority, as they have ever been since the earth was organized, apparently, for no sooner did Adam and Eve commence to beget sons and daughters than there were those who strove against the righteous and the righteousness of the law Although God had instructed Adam, not only in His word and in the plan of life and salvation as we can see from the Scriptures, but also in the art of agriculture, how to prune and dress the vine, how to clothe their own bodies, and how to live, yet notwithstanding this, Adam's sons rebelled against the truth, and one of them put to death righteous Abel. Even in the time of Noah, despite the fact that there were many great men, such as Jared, Lamech, Cainan, Methuselah and Enoch, who had heard the testimony of father Adam—and one of them, Enoch, had walked with God for three hundred and twenty years—yet the majority of the people in that day turned a deaf ear to the word of God. Noah labored with them upwards of one hundred and twenty

years to convert them to the testimony of their fathers. Many of them, doubtless, had a knowledge of the Lord, and knew that He had apppeared and talked with men, and yet how few received his testimony. Well, after this time, we find that even Abraham had to flee from his father's household, and from the idols his father worshipped, and go into a strange land and among a strange people to receive the Priesthood of the fathers—which, by right, belonged to him—that he, too, might worship the Lord God, according to the dictates of his conscience, free and untrammeled from the superstitions and unjust laws of his father's household. It was not the majority even, that believed after the miraculous manifestations of the Lord in Egypt. Although He brought His people from that land and overturned, one by one, the gods of the Egyptians, what a short time it was after Moses was removed from them, that they forgot God, and returned to the worship of the Egyptian god, Ammon, symbolized by the calf made by Aaron and his brother, and, as a result, the wrath of God prevented all, save two, from going into the promised land. Take the history of the prophets later: They were subjected to insults and injuries, and many of them were put to death by the people who said "we have no need of prophets, we have Moses for our prophet and have no need for thee." This history was repeated in the days of the Savior who called the people to account because they embellished the sepulchers of the prophets, but stoned to death the living prophets. It was the Savior who said to the people of His own country who were offended at him: "A prophet is not without honor, save in his own country and in his own house." He was put to death, and His apostles, save one, were all put to death because of the testimony they bore, and that, too, largely by those who were looked upon as the wise of the earth, students and scholars of the law. In this day and generation, while history has repeated itself, by us being in the minority and our prophet and his brother and many of the Saints being put to death for the testimony of Jesus, the promise is made unto us that in this day the Gospel will continue, as you heard by the mouth of the Prophet of God this morning, until every knee shall bow and every tongue confess that Jesus is the Christ, when there shall be none to hurt or make afraid in all God's holy mountain. I say, may God hasten the day, and may He help us so to live, my brethren and sisters, that people abroad may sense the fact that our desires are to uplift humanity, that "Mormonism" has revealed unto us that plan, that system, that scheme that will save mankind, being the truth which makes men free.

THE SAINTS IN OREGON.

A CORRESPONDENT to the *Deseret News* writes the following interestig account of the prosperity of the Latter-day Saints in the beautiful Grande Valley, Oregon:

"La Grande, Oregon, May 6.—Notwithstanding the lateness of the season, La Grande and the surrounding valley is putting on its unequalled springtime beauty. Fruit trees are in full bloom, the fields are green and the farmers' hearts are happy with the prospects of a bounteous harvest for the coming autumn.

"The Saints of the Union Stake are not an exception to the rule of content-

ment and industry that is characteristic of the Saints in all parts. Indeed they feel that they are at home here and are exerting an influence in many ways for the betterment of our country and the State of Oregon. Property is being improved, homes are being beautified and the spirit of advancement has entered the feelings of all classes.

"New buildings are being erected and others contemplated will add greatly to the beauty of our city. Notably among these are the Union Stake Tabernacle, now in course of erection, and the La Grande City hall, work on which will begin in about a week. Both these buildings are recognized by all to be among the most important improvements of the city in several years. A force of twenty or twenty-five men are at work on the Tabernacle and the walls of the basement are going up very rapidly and will be completed in about two weeks. When completed, the Tabernacle will be a most magnificent structure, and passers-by stop to view its immense proportions and wonder where all the "Mormons" are coming from to fill it. But they are here already, and with our many friends in Utah and surrounding states, that are looking toward Oregon as their future home, we hope to see the day that we will have to build another house still larger than this one for the accommodation of our people and friends who may wish to meet with us in our worship.

"We desire to encourage all who are thinking of leaving Utah to seek homes elsewhere, to visit our country and stake before deciding to locate elsewhere. We have room here for at least one thousand more good, staunch, Latter-day Saint families. To Latter-day Saints we extend an invitation to come and see us and our beautiful valley and country. Any having friends here would do well to write them and make inquiries about our resources here, or if they have no acquaintances here, H. M. Monson, the stake clerk, will answer as much correspondence as his time will permit, and will be pleased to furnish the most reliable information that can be had in regard to this country. It might be well to say here that there is a good opening for a number of good masons here at present, as the new buildings going up will furnish employment for a large number of that class of mechanics. The Tabernacle itself will furnish a great deal of this kind of employment, and as secretary of the Tabernacle building committee the Stake clerk would like to correspond with a number of good stone and brick masons with the view of engaging them to work on the Tabernacle, which will furnish a good opening in that line in this country.

"Our people are well represented in business circles here, there being at La Grande a sugar factory, a knitting factory, a grocery store, two dry goods stores, a harnsss store and shop, planing mills, wood yard, etc., owned by Latter-day Saints.

"Our people are also receiving their share of recognition in civil and political affairs of our city, county and state."

DR. WATSON ON CHURCH DISUNITY.

It is a hopeful sign when many of the great thinkers in the religious worl acknowledge the weakness of the present Christian churches—as shown in

their disunity. The Savior taught but one form of religion, and Paul said: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."

The world-renowned Dr. Watson said the following, as reported in the *Liverpool Post*, of June 6:

"The Rev. Dr. John Watson preached last evening in Sefton Park Presbyterian Church on the subject of the divisions of Christianity as a reason given for not becoming a Christian. In the course of an eloquent discourse he said there were two fallacies in connection with church divisions, the one being that it was the intention of Christ that there should not be one visible church. Christ prayed that there should be unity, and that it should be of so impressive a character that the whole world would see it. Another fallacy was that the disunity has been a great blessing. Good might have come out of evil, but it was another thing to say that Christ intended the evil to exist. His first consideration was that from the beginning this disunity had existed. They must make allowances for the frailty of human nature, and remember that in spite of divisions, the Christian Church was making progress. Do not let the love of the best deprive them of the love of the good. Another consideration was that the divisions were an illustration of the tremendous hold which Christianity had taken on the conscience and intellect of the people; they bore witness to great ideas and to sacrifices in the cause of conscience. At the same time it was a hideous theory that it was necessary to have two denominations in one country parish, because if there was only one the clergyman would neglect his duty. They could not bring the whole Christian people to one idea or one worship, and a national Church could only exist if it was comprehensive enough to give room to everyone who called Christ Master. Let them cheer up for the disunity was not so bad as might be supposed. Lastly, if a man was not satisfied, and if the clash of controversy perplexed him, he prayed him to cling to Jesus Christ, who was above all schools of thought. Whether he led to a little bethel or to St. Peter's of Rome, let them not despise His lead."

And yet it seems strange in all this confusion that the simple declaration of the Scriptures as to the cause of it all, will not be taken. Paul says in Ephes. 4: "And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." With all the learned world's discussions on the cause of Christian disunity, there can be nothing plainer than these words; and if men desire to come to a unity of the faith, they must be willing to lay aside the false traditions and heresies that have grown up in the churches, and accept the Gospel of the Lord as revealed anew from heaven. The Church of Christ can not be made up of patches from the many sects and parties of the day. "No man putteth a piece of new cloth into an old garment. . . . neither do men put new wine in old bottles."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 9, 1904.

EDITORIAL.

POPULAR AND UNPOPULAR RELIGION.

THE latest religious interest in England is the Torrey-Alexander mission. Two American evangelists are visiting the larger cities of Great Britain conducting revival services. As their methods are "American," and, therefore, "strictly up to date," their work is creating considerable agitation among the religious communities of the land. Although some of the local ministers are objecting to both the methods used and the principles taught by these revivalists, their halls are usually crowded with enthusiastic people, and many are reported as being "saved."

At the same time, it is well to remember that in most of the cities of this country there are Elders of the Church of Jesus Christ of Latter-day Saints who are daily laboring to get the Gospel message before the people. Faithful and untiring they are, willing to sacrifice time, means, bodily ease and comfort, yet their message is heeded only by a few. The throng passes carelessly by them on the street. Halls need not be large to accommodate those who come to listen to them. The newspapers, if they say anything about them, repeat all manner of falsehoods and foolish tales.

What is the reason for this great enthusiasm on the one hand, and great indifference on the other? Has the Gospel of Christ at last become popular with the world? What a blessed announcement this would be if it were true! but there are doubts about this—and why do we say there are doubts?

Not for a moment would we depreciate the good work of any man or woman, or speak lightly of efforts to lead mankind to better thinking and living. The Latter-day Saints believe in the utmost freedom of religious thought and action, and their policy is not to speak disparagingly of any denomination of believers; yet comparisons are sometimes very useful in determining the truth of a disputed question—and in this sense we are justified in their use. No Christian ought to object to having his faith measured by the standard of the holy Scriptures.

The daily papers have much to say regarding the work of Messrs. Torrey and Alexander. Here is a sample quotation from a report of their work in the city of Bristol, where they have recently been holding meetings:

"It is quite safe to say that up to date of writing no fewer than three thousand five hundred people have during the past few weeks definitely professed their acceptance of Jesus Christ."

This is a most interesting statement. And this is said to have taken place at Bristol, a city whose people have for many years been the most bitter persecutors of the Elders who have preached to them the Gospel of Jesus Christ. How can this be?

When reading of these wholesale conversions, one is forcibly reminded of the time when the Apostle Peter preached the Gospel to the assembled Jews on the day of Pentecost, when, it is stated, so many were made to believe on Christ, and about three thousand souls were added to the Church; and one wonders whether or not these modern preachers taught the same doctrine that Peter did to get such results. Let us see.

The apostle preached, as our modern divines do, the absolute necessity of accepting Christ. When the multitude, believing Peter's words, were pricked in their hearts, they cried out, "Men and brethren, what shall we do?" What was Peter's reply? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then, it is stated, "They that gladly received his word, were baptized."

Now, the simple question is this? Do modern revivalists present the Gospel in the same way that the Apostle Peter did? If the three thousand people at Bristol were converted to Christ, they were unbelievers before their conversion. If unbelievers, they were not members of the Church of Christ. They were outside of the fold, and fit subjects to be born again of the water and of the spirit. The principles that Peter taught were applicable to those people at Bristol, as they are to all in like condition. Were they told that their faith in Christ must be made manifest through a godly repentance, and that they must be baptized for the remission of their sins? Was the Holy Ghost promised to them? Were they impressed with the truth that their faith was of little use to them if it did not inspire them to further action? that faith, if alone, is dead; and that after obeying these first principles, they should go on to perfection?

The answers to these questions are evident to all. It is well known that these doctrines were not presented at Bristol, neither are they taught in the cities of this land where sectarian revivalists preach and "convert" people by the thousands. Peter's teachings are not popular to-day. Had he preached the Gospel at Bristol as he preached it at Jerusalem, there would not have been thousands to receive him and his message. Had Dr. Torrey taught the first principles of the Gospel as they were taught on that day of Pentecost, he no doubt would have been rejected, perhaps reviled and persecuted, or very likely called a wicked "Mormon" Elder.

This, then, is the secret—that deceiving spirits are abroad, and would make the world believe that only a part of the Gospel plan is now needed for salvation; that the great bulk of divine requirements is done away with. This false doctrine makes salvation extremely easy, and therefore popular. No sacrifice is needed, they say, no humiliation, no loss of friends, no need of *doing* anything—Christ has done it all. A faith, an assent of the mind, a simple, easy, mental process, and the work is done! Is there any wonder that thousands of people flock to revivalists who can play on the emotions of men and women, and make them believe such fallacies?

Paul said to Timothy: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Paul's prediction has been and is being fulfilled; but the Saints who are so few in numbers, and are looked upon as things of naught, have this assurance, that they have received a knowledge of the truth by being *obedient* to the word and will of God; for the Master has said that they who heareth His words and doeth them, the same have laid the foundation of their house on the eternal rock of truth.

N. A.

A DISTRICT MEETING will be held in the Gladstone Hall, Skilbeck Street, New Wortley, Leeds, on Sunday, June 12th, at 2:30 and 6:30 p.m. All are cordially invited to attend these services.

FROM a letter written to President Grant by Elder Joseph. J. Cannon, former associate editor of the STAR, we learn that Elder Cannon is kept exceedingly busy in the many positions of responsibility which he holds at home. We have also been favored with an article from his pen which will appear in the next issue of the STAR.

MANY of the churches in the United States have recently been holding conventions and assemblies. Ofttimes the discussion on the various topics presented has been other than mild and peaceful. But there was one subject on which there was no division—the ever-timely subject of "Mormonism." Quarrel as they will among themselves, the religious world is united in denouncing and speaking evil of the Latter-day Saints. To the person who knows the "Mormon" people, their aims and doctrine, this is one of the greatest testimonies of its truth.

RELEASES.—Elder James F. Sheffield of the Liverpool conference is honorably released to return home per. s.s. *Cretic*, June 16th. Also Elder David E. Rogerson of the Manchester conference is honorably released to return home at his pleasure.

NOTES FROM THE MISSION FIELD.

THERE is a great demand for Gospel literature in Carlisle. Elder Orson J. Hyde reports that they are meeting with splendid success in their street meetings. Some of the "missions" are continually preaching about the Elders, which helps them in their work and brings them new friends.

THE periodic newspaper agitation against the Latter-day Saints has also reached the Scandinavian countries. President Skanchy says in a recent letter that the result is a larger attendance of strangers at the meetings. Work on the mission house in Stockholm is progressing steadily. They hope to have it ready for dedication the latter part of August.

On Saturday evening, June 4th, President Baugh and eight of the Elders of the Newcastle conference met in Darlington and held three street meetings. They were well attended, and although there was some opposition, most of the people listened with interest to the remarks of the Elders. A council meeting was held Sunday morning at ten o'clock. In the afternoon at two o'clock, and at six in the evening, they held two district meetings, which were attended by Saints from Middlesborough and West Hartlepool, as well as local Saints. There were present at both meetings strangers and investigators who listened attentively.

Elder Albert Manwaring writes encouragingly from Stockport. Speaking of a recent street meeting in that city he says: "It was a most respectable gathering. We had a long meeting, as the people seemed too interested to leave. Some ministers also listened to us, though one of them would not accept a tract. He could not endure the doctrine of faith and works, baptism, and the laying on of hands, etc. He asked me if I would preach on the subject: 'By grace are ye saved, through faith; . . not of works lest any man should boast.' I said yes, and did so, but the gentleman left, I suppose that it might be fulfilled, 'they shall turn away their ears from the truth, and shall be turned unto fables.'"

Elder James D. Stirling writes from Edinburgh as follows: "The prophetic figure seven has dawned again on Scotland. Seven new members, "guid folks tae," were added to the Edinburgh branch of the Church on Sunday, June 5th. There was also a lovely baby boy blessed according to the pattern laid down by the Savior. This is the second seven that have been baptized in Scotland this year, and the Elders and Saints are happy and encouraged by the many interested investigators. And think of it! our President Stewart Eccles had the privilege of speaking in the pulpit of one of the Kirks in Airdrie on Sunday, May 29. We also had the same privilege at Greenock. Meetings in Edinburgh are well attended, and the Spirit of the Lord is being manifested among the Saints."

Elder Joseph J. Shields, writing from Inverness, northern Scotland, under date of June 3, speaks very highly of the people in that city. "They were practically ignorant of our Church," he writes, "until we came here. But the evil one seems to know us, for as soon as we began working he arose from his slumbers. We have had the privilege of holding three cottage meetings. At one of these meetings a gentleman offered us the use of a hall free of charge; but this news came to the ears of the clergy, and when the time came for our first meeting, we were informed that we could not have the hall. We were told by one minister that our room was more desirable than our company. Many people were very indignant that we were refused the hall. Our cottage and street meetings are well attended, and a good spirit prevails."

President Edward A. Morgan sends us the following good news: "I am pleased to report another baptism in the Leeds conference, at which fourteen

souls were added to the Church. The services were held at the Wapping Road school baths, Saturday, June 4th, Elder Cecil Woodward officiating. There were one hundred and seventy Saints and investigators present, who witnessed the performance of the ordinance. A quiet and peaceful spirit prevailed. At the confirmation meeting held at the hall immediately after, many of the Saints bore strong and faithful testimonies to the truthfulness of the work. In the evening a special program was rendered under the auspices of the Mutual Improvement association, in honor of Elders Raymond H. Clayton, A. Fenley Merrill and David E. Rigby, who are honorably released to return home, and who have labored in this conference for over two years. A beautiful program was rendered, consisting of songs, recitations and addresses by the returning Elders. Elder Clayton, by request, sang a number of songs in his usual artistic manner. Our hall was filled to overflowing, there being over two hundred present. The large attendance on this occasion is one evidence of the high esteem in which these Elders are held by the Saints and friends in this conference. The work of the Lord is indeed growing, and many earnest and sincere souls are seeking after the truth."

PERSECUTION IN SYRIA.

A LETTER from Aintab, Syria, written by President J. Wilford Booth brings news of the condition of the Saints and Elders in that far-away part of the world. The work in the Turkish mission is carried on under great difficulties. Not only do the Elders have to contend against the unfavorable laws and customs of the country, but the "Christian" ministers do all they can to annoy and persecute them. The Elders are now trying to secure the proper recognition from the Ottoman government so that they can claim their rights as American citizens.

President Booth tells this incident as a sample of the persecution which is being encountered: "When we left Aleppo, we were told by a friend—a young man whose mother is a member of the Church—that we might put up at his room in Killis. He was visiting with his mother at Aleppo, so the room was unoccupied. He gave us the key and we journeyed to Killis, one day's ride. After we had been there a few days visiting the Saints and some friends of my former mission, the Catholic priest sent word that we were to get out of the house. Later, he came himself and ordered us out. The police also made a few calls and told us to change our location. We maintained our position, and remained a few days, gaining numerous friends. When the young man and his mother, a faithful old sister, came from Aleppo, the priest made new efforts to have us leave the place, also the city, but he failed. We stayed as long as we wanted, and even a little longer, as we could not find a carriage. As soon as we were gone, and the sister, Exis Shil Hogopian by name, was alone cleaning, in came the cowardly Catholic priest and beat the poor woman until her body was fearfully discolored. He then turned her out into the street, bare-headed and bare-footed. They are Persian subjects and the case is in the hands of the Persian Consul at Aleppo. Since the above incident my mail has been held back, and I have written complaints to our Consul and to our minister at Constantinople."

CURRENT COMMENT.

SELF COMMAND.

"MASTERY of one's work comes through mastery of one's self," says the *Sunday School Times*. "Laggard inclinations, cowardly fears, weak haltings in the face of known duty, need the relentless whip of self-mastery. But no man is master of himself who thinks he is his own master. Every indwelling power of mind and body, every burning determination, every urgent demand upon self for service, ought to get its vigor and temper from that command of self which is the utter yielding of self to God's will. Only here is resolution and power for service, and the right control of the whole man."

THE AMERICAN BIBLE LEAGUE.

THE latest phase of the warfare between the "old school" and "higher Criticism," regarding the Bible is thus told in the *Chicago Record-Herald*: "The reported intention of the American Bible League to begin a campaign of education to resist the influences of the so-called 'higher criticism' is an interesting manifestation of a never-ending controversy. At the final session of the league in New York City it was announced that the educational committee was planning an organization of forces not only to educate the people regarding the meaning and uses of the Bible, but to defend the Bible against the destroying results of the higher criticism. The preliminary word of the campaign will be the publication of Bible primers, some of them to be devoted to the vital issues, these to be followed by Bible dictionaries and encyclopædias. For this work the league will ask for $100,000, and we are assured that the dictionary and encyclopædia will outdo in completeness anything which hitherto has been produced by biblical scholars."

A GIFT REFUSED.

THE recent Methodist conference held in Los Angeles, to which reference is made by the *Worcester Gazette* in the following clipping, adopted a majority report against permitting its members to attend theaters. The Muncie, Ind., *Star* has this to say of a recent episode: "W. W. Cooper, a successful business man of Kenosha, Wis., was killed in the Iroquois theater fire of Chicago. When his will was offered for probate it was discovered that he had left a legacy of $80,000 to the board of foreign missions of the Methodist church. That board has refused to accept the gift 'because Mr. Cooper met his death in a place of amusement not countenanced by the church.' It is for just such a reason as the above that the action of the Methodist Episcopal quadrennial conference at Los Angeles is awaited with interest. There can be no question as to the out-of-dateness of the Methodist rules of conduct, as embodied in the discipline of that Church. The organization has held out with Quixotic courage against all attempts to modify these iron-clad provisions of the discipline, and this in spite of the fact that the fathers of the church have known of the very general disregard of the rules by the membership of the Church."

POWER TO LET ALONE.

CLOSELY akin to the power of self-command is the power to resist inclinations or impulses, which, though they may not be sinful in themselves, lead to

weakness in character. *The Congregationalist*, commenting on this, says: "One of Thoreau's quaint sayings was, 'A man is rich in proportion to the number of things he can afford to let alone.' On this basis there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being; to be able to limit ourselves in regard to creditable indulgences—these are evidences of a strong character. One of the first and most important lessons which the mother of to-day must teach her child is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows 'taste good' without putting them in his mouth; when the child has learned not to do things simply because 'the other boys and girls do them'—then he can be trusted to go out into the world alone, or he can resist temptation."

WORKING MEN AND THE CHURCHES.

"THE working men want the church to preach the Gospel and the right of man to 'life, liberty and the pursuit of happiness'—the right, not merely to maintain that life, but the opportunity for the better homes, better surroundings, higher education, higher aspirations, nobler thoughts, more humane feelings, and all the human instincts that go to make up a manhood that would be free and independent, loving and noble, true and sympathetic."

"The working men want light—the light that will throw sunshine into their homes; not merely spiritual sunshine, but light that will give them better comforts in their lives to-day. They are tired of praying for the 'sweet by and by' all the time, and enduring the bitter now. They want something here. 'Thy will be done on earth as it is in heaven,' they want fulfilled on earth, and not wait until they go to heaven."

The above quotations are from Mr. Samuel Gompers, president of the American Federation of labor, as printed in *The Interior*, of Chicago, and expresses the working man's wants from the churches. Certainly these demands are reasonable, because any system of religion that does not begin the uplifting of its adherents here and now, lacks the innate power of the Gospel of Christ.

HERBERT SPENCER ON RELIGION.

THE late Herbert Spencer did not believe in the orthodoxy of the Churches. He, as many other thinking men, could not harmonize much of what is called religious doctrine with his reasonable deductions. It seems a pity that such men should not be able to grasp the fact that much of what is called Christianity is not the Gospel of Jesus Christ. Their judgment on religion might then, at least, have been suspended. Had Herbert Spencer known and accepted the truth as again revealed in our day, he would not have expressed himself as follows, quoted from his autobiography, recently issued: "Criticism had not yet shown me how astonishing is the supposition that the cause from which have arisen thirty millions of suns with their attendant planets, took

the form of a man, and made a bargain with Abraham to give him territory in return for allegiance. It had not at that time become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant), all Adam's guiltless descendants should be damned, with the exception of a relatively few which accepted the plan of salvation which the immense majority never heard of. Nor had I in those days perceived the astonishing nature of the creed which offers for profoundest worship a being who calmly looks on while myriads of his creatures are suffering eternal torments."

A WOMAN'S TESTIMONY.

THE following letter, printed in the *Deseret News*, is from a lady who knows the Latter-day Saints, from having lived among them. The Mrs. Coulter which she mentions is a Utah lady, non-Mormon, who was a member of the Utah legislature when Senator Smoot was elected to Congress. Mrs. Coulter was sent as a delegate to the Congress of Woman's Clubs, where, it seems she was treated with scant courtesy because she voted for Senator Smoot.

3433 Pasio Building, Kansas City, Mo., May 1st, 1904.

To the Editor—I would like to say that I think it is not only unkind, but un-Christlike to treat Mrs. C. E. Coulter as she has been treated by the Federation at St. Louis. She should have been given the highest honor, for she had the true courage and nobility to vote for what she considered right. How I wish I could have had the privilege of voting for the Hon. Reed Smoot, who has every right to his seat, and I think it about time for this fight against the Mormon people to stop.

When I first went to Utah, I used to think the Mormons were a dreadful people, simply because I had heard all kinds of stories, but I lived there long enough to know the stories were false. I have a great many friends among the Mormon people, such as Apostle John H. Smith, and I would gladly welcome him and his family into my home; Mr. McDonald and Mr. Savage, Mr. Daynes and many others. If we are going to obey Christ's teachings we should try to do as we would like to be done by, and I am sure not one of us would like to have our religion called in question, as Mr. Smoot's was.

Now I am a Gentile woman, but I believe in fair play and the Mormon people have a right to think for themselves. I shall never cease to tell those I come in contact with here in the east that these reports are not true of the Mormon people, and as for the Hon. Reed Smoot, I think he is one of the finest and truest of men. I hope he will be returned to the Senate after his present term expires, for he is an honor to his state. I hope that I may yet be able to return to Utah to live, for I would love to work for just such noble men as Mr. Smoot and I will gladly welcome all such true men and women as Mrs. Coulter and Mr. Smoot, and their friends, to my home. Now I hope that all good may attend Mr. Smoot and his friends. I have wanted to express my good wishes in public before, but was not allowed to have my articles published, so I send this to your paper. I am not talking without knowing what I say, for I have read every line on both sides of this question and have

the report from Washington and I still say, let Mr. Smoot retain his seat. He won it honestly, and I say, shame to anyone so narrow minded as to wish to debar Mrs. Coulter, simply because she voted for a Mormon. But then it is simply because they do not understand the question. Let them live then, as I did ten years in Utah, and they will say, "I am sorry I ever said aught against the Mormons, for they have been good to me." I hope that this prejudice will soon all be gone. Yours respectfully,

MRS. E. W. DUNCAN.

THE KINGDOM OF HOME.

Dark is the night, and fitfully, drearily
Rushes the wind like the waves of the sea;
Little care I, as here I sing cheerily,
Wife at my side and baby on knee,
King, king, crown me the king;
Home is the kingdom and love is the king.

Flashes the firelight upon their dear faces,
Dearer and dearer as onward we go;
Forces the shadow behind us, and places
Brightness around us with warmth in the glow.
King, king, crown me the king;
Home is the kingdom and love is the king.

Flashes the lovelight, increasing the glory,
Beaming from eyes bright with warmth of the soul,
Telling of trust and content the sweet story,
Lifting the shadows that over us roll.
King, king, crown me the king;
Home is the kingdom and love is the king.

Richer than miser with perishing treasure,
Served with a service no conquest could bring;
Happy with fortune that words can not measure,
Light-hearted I on the hearthstone can sing.
King, king, crown me the king;
Home is the kingdom and love is the king.

SELECTED.

DIED.

ROBINSON.—At Middlesbro, May 30, 1904, Elizabeth Maud, infant daughter of Fredrick and Jane Robinson.

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